DOCUMENT RESUME

ED 382 495 SO 024 625

AUTHOR Nordland, Eva, Ed.
TITLE Project for Ecological and Cooperative Education (P.E.A.C.E.). Report from the Meeting (Kornhaug, Norway, March 7-10, 1994). Peace Education Reports No. 12.
INSTITUTION School of Education, Malmo (Sweden). Dept. of Educational and Psychological Research.
REPORT NO ISSN-1101-6426
PUB DATE Aug 94
NOTE 35p.
AVAILABLE FROM Department of Educational and Psychological Research, School of Education, Lund University, Box 23501, S-200 45 Malmo, Sweden.
PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Conflict; *Conflict Resolution; Curriculum; Ecology; *Educational Objectives; Elementary Secondary Education; Foreign Countries; Global Approach; Higher Education; International Cooperation; *Peace; *Social Studies
IDENTIFIERS *Peace Education

ABSTRACT

The essence of peace education is to involve the students in expectations about possible changes in the direction of a cooperative and caring planet, to create attitudes through involving young and old in caring and protecting activities, and to make it possible to turn some of the caring and protecting activities into habits. These are some of the core ideas of the project for Ecological and Cooperative Education (PEACE), a cross national project with participants from Russia, Ukraine, Slovenia, Croatia, the United States, and the Scandinavian countries. This report summarizes the presentations and discussions on ecological and cooperative education at the project's meeting in Norway, in March, 1994. The report is divided into 7 parts. Part 1 focuses on human rights and security and contains three articles: (1) "Children's Rights" (Annelise Droyer); (2) "Good Neighbors, We and They" (Willard G. Jacobson; Carol W. Jacobson); and (3) "Education as Part of NGO's Work" (Betty Nicolaisen). Part 2, focusing on ecological challenges, contains: (1) "Making the Children Participants" (Tatiana Tkachenko); (2) "Ecological Education" (Ludmila Voloditina); and (3) "Nature as Part of Education" (Julia Kipko). Part 3, focusing on cooperation and conflict resolution contains "Communication and Conflict" (Nina Ashkinazy; Galina Kovalyova). Part 4, focusing on peace education in English teaching, contains two article: (1) "Peace and Cooperation through English Teaching" (Jana Krakova); and (2) "Content of Foreign Language Teaching" (Felix Litvin). Part 5 contains "Ecological and Cooperative Education in Teacher Training" (Valentina Mitina; Emilia Sokolova). Part 6 on schools for peace contains descriptions of multicultural schools by Anne Shephard and Gro Tveten. Part 7 presents conclusions. (DK)

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PROJECT FOR ECOLOGICAL AND COOPERATIVE EDUCATION (P.E.A.C.E.): Report from the Meeting March 7-10, 1994 Kornhaug - Norwegian Peace Center

Eva Nordland (Ed.)

The essence of peace education is to involve the students in expectations about possible changes in the direction of a cooperative and caring planet; to create attitudes through involving young and old in caring and protecting activities; and to make it possible to turn some of the caring and protecting activities into habits. For this to happen it is not enough to learn some text; we must somehow participate, get involved in the content, through action, practice, projects. Then we are on our way to "learning peace".

These are some of the core ideas of the Project for Ecological and Co-operative Education (P.E.A.C.E.), a cross-national project with participants from Russia, Ukraine, Slovenia, Croatia, the United States and the Scandinavian countries. – The present report summarizes the presentations and discussions on ecological and cooperative education at the project's meeting in Norway, March, 1994.

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Chapter I:

Focus on Human Rights and Security

Topic: Children's Rights
by *Annelise Drøyer*, president of the Norwegian Teachers for Peace.

Annelise Drøyer told about an international school action for *children's rights* organized during 1993.

Norwegian students and teachers, 61 500 in all, signed an appeal for *children's rights* to the governments of the world. The appeal is supported by Norwegian teacher organisations, Teachers for Peace in Norway and the Norwegian Minister of Education. It has been sent to governments and Heads of State of the world.

The main content of the appeal is the following:

"Hunger and malnutrition take the lives of vast numbers of children. Fewer than half the children in the poorest countries ever learn to read. Homeless street children lack the most elementary care. Many of them are victims of ruthless abuse. Such are, in brief, the conditions under which millions of small children grow up or break down in the poor countries.

Is this because the rest of the world is unaware of it, or because they cannot afford to do anything about it? No, this is not the reason!

This state of affairs is contrary to the United Nations' Convention on the rights of the Child of 1989. At the World Summit for Children at the United Nations in 1990, a *Plan for Action* was agreed upon. However, up to now little has been done to implement the lofty aims set out.

As to the question of whether or not the world has resources, we can only refer to the colossal sums spent on war materials and warfare, the production of luxuries, the enormous investments in an incredible variety of technical developments, which all deprive the poor of input and resources. This is beyond comprehension, and it is a catastrophe for children. - Rather than despairing over this state of affairs, we are now preparing to fight for our brothers and sisters in the developing countries.

Every child has a right to life and a right to security during childhood. We therefore demand that children should be respected and protected from now on, by other means than in the past. The world community must act fast, in order to give the children in poor countries hope and a future, rather than degradation and despair – such as is the lot of 100 million

children today. – The intolerable misfortune of these innocent children is a disgrace to us all.

We therefore beg you and your government to shoulder the responsibility and take up the challenge. We beg you to initiate immediate, determined cooperative actions to alleviate the suffering and the vulnerable situation of the poorest and neediest. – We refer to UNICEF's recent report, which states that these problems can be solved given the present world economic resources. – Our underprivileged, neglected and suffering sisters and brothers have a right to help NOW."

International support for the Appeal from schools, pupils and teachers.

– By the end of June last year, Annelise tells us, we had received support from schools in Asia, Africa, and the Americas. Some schools in Norway had organised projects getting signatures from as many schools as possible for the following text:

"To all kings and governments in the world: We will not accept that 250 000 children die from hunger every week.

We will not accept that children get ill and are dying because they have to drink polluted water.

We will not accept that children die because their parents have no food to give them.

We will not accept that children must live in the street, because their parents have been killed.

You have to do something!"

After the collection of signatures a small delegation of pupils and Teachers for Peace went to the UN to bring the appeal and the signatures to the Secretary General, *Boutros-Boutros Ghali*. The Prime Minister promised to secure the money for the journey. Three students, 11 – 17 years old and three teachers for peace went to the UN with the 60 000 signatures. We met the Secretary General together with the Norwegian UN Ambassador in the UN building. The Secretary General's answer to the appeal included the following words:

UN is an organisation of governments, and in this way only indirectly in contact with the people of the countries of the world. On this basis we need this contact with non-governmental actors all over the world. You must continue your wonderful work. You have the support of the UN.

I assure you that your work will have impact within the UN. I congratulate you on your work.

The reflections of Norwegian children who follow this event include discussions about the school curriculum: We demand room for the concept of sustainable development and environment. The school authorities are to make sure that children get opportunities not only to hear and read about human rights work, but also take part in promoting such rights, in their own local communities. It must become part of human rights to belong to groups and projects in one's education so as to develop a personal responsibility for equality, justice and caring.

Topic: Good Neighbours - We and They

by *Willard G. Jacobson*, Peace Education, Teachers College,
Columbia University, New York, N.Y. and
Carol W. Jacobson, Chair, Peace and Disarmament Committee,
Riverside Church, New York, N.Y.

Carol and Willard Jacobson presented materials about their work on Good Neighbours. They suggested a list of items for the future program of PEACE seminars:

1. Implementation of *peace education in schools*. Inquiry led by *Ann Shephard* and colleagues.
2. A model for enquiry: *Neighbours – we and they*, written by *Carol and Willard Jacobson*.
3. A model for enquiry: *The Crossing Place: The History of Moponsett Pond*. Inquiry led by *Ellen Snoeyenbos*.
4. *War and the nature of humankind: Alternatives for the future*, an inquiry led by *Willard Jacobson*.
5. *Peace education in Canada*. At a recent meeting in Anaheim, California, Dr. *Wytze Bouwer* of the University of Alberta, Edmonton, expressed the hope that they could undertake some peace education activities and we volunteered to help in any way we can.
6. *Learning Peace*. We hope that arrangements can be made to discuss this major product of our peace education efforts just published by the State University Press of New York.

The model for inquiry: Neighbours – we and they, is meant as a means to learn more about yourself and your neighbours. To share a neighbourhood is one of the joys of life. The model of inquiry aims at finding out more about "ourselves and our neighbour". The model largely consists of a set of

questions and suggestions for further work. Our children and young people have the greatest stake in the future. Adults have a special responsibility to leave our neighbourhoods in such conditions that in the future our children can achieve the "good life".

The model for inquiry: Neighbours – we and they, consists of:

* Locating yourself: Where do you live? Where do your neighbours live? What is your neighbourhood?
* Write your complete address. What would be your complete address in the universe?
* Neighbour nations. Who are your nation neighbours? Using a map, locate and name all of the nations whose boundaries touch the boundaries of your nation. Have you ever visited one or more of your nation neighbours? Have you had young people from neighbouring nations visit your home or school? What were some of your reactions? In what ways were they like you? – different from you?

Then come several questions about television programs in other nations, knowledge of the history of the relationship between neighbours. What about wars? – What steps have been tried to eliminate wars? Have the nations had relatively long periods of peace? What is making peace possible? Have the nation neighbours worked together to solve common problems? – To try to improve conditions?

Neighbours and communities. Pictures of various kinds of communities. In local communities all kinds of people are your neighbours. What are some of the ways in which neighbours in your community are alike or different? Are there young people in your community who are disliked by many of the others? – Why? – How do members of your community meet and communicate? How and where?

Try to find out how young people in other communities or nations meet. What do they do? What do they discuss? What kinds of recreational activities are there? What kinds of diseases and illnesses have afflicted you and your friends this year? What does your community do to try to prevent sickness?

Neighbours and schools. Find a picture of a typical school in your area. What are some of the most important characteristics of your school? In what ways are your schools and your neighbour schools alike? – different? – What subjects do you study in your school? What are some of the extra-curricular activities that are available to your school? In which activities do you take part? Is there a school-leaving age in your community or nation? What happens to young people who leave school at that time? What percentage in your secondary school go on to study at the university? What happens to young

people who do not go to study at college or university?

What percentage of the young people in your community finish secondary school? What happens to the young people in your school who do not finish secondary school? What kind of work do you hope to do when you grow up? What should be done to improve your school?

You and the future. What kind of future do you want? – What kind of future do you think that the young people in your neighbouring communities want? – If you could make one important change for your future, what would it be? – Very briefly, describe the kind of future you would like to have.
The future I would like to have...

The Peace meeting then discussed how we might organise *school twinning* using a kind of model like Neighbours – we and they, worked out by Carol and Willard Jacobson.

Topic: Education as Part of NGO's Work
by *Betty Nicolaisen*, vice-president, *Norwegian Peace Society*, and their representative in *Forum for Environment and Development.*

When Carol and Willard had their presentation this morning I thought, well, we have so many similar causes to work for – as part of education in a broad societal meaning. In this context I very much want to say something. I work in the *Norwegian Peace Society* and in *Women for Peace* in Norway as a voluntary secretary and activist; I'm not a school teacher.

We work on conversion from military to civilian production, which Carol and Willard brought up.

The women's movement wants to have the blocade on Cuba lifted, and also the blockade on Iraq. When I was in Geneva at a peace conference last year, two Iraqi women came into the conference hall. Although the two women weren't on the list of participants, they had asked the meeting's steering group for permission to attend. The two women told us that the blocade harms women and children in many ways; "we don't get essential medicine and food". The leaders of the conference agreed to bring the message further up the ladder to the UN people in Geneva.

I'm afraid the blocade is still on. – It's always the women and children who suffer in war. It's not the people who want war, it's the leaders who make it.

My organization is trying to be in cooperation with the other peace organizations in Norway and abroad as much as possible: join forces so as to be more effective in putting pressure on those who are in a position to act inter-

nationally.

Lately we have been able to join a peace group in what's called *Forum for Environment and Development*, which is an officially recognized organization for NGO's that follows up the results of the Rio Conference. Our aim is to make things happen that didn't happen at the Rio Conference in the direction of peace, and take measures to address the problems of our natural environment.

The FORUM was established to coordinate efforts of the voluntary organizations in Norway in the direction of equity North-South, and environment protection. Most of the member-organizations are nature organizations like the *World Wildlife Fund*; the *Future in Our Hands* is another type. There are 52 organizations altogether whose efforts are being coordinated, and there are six peace organizations in the "peace group" within the Forum.

Together the Peace group invited the American/Canadian researcher, *Rosalie Bertell*, nun and professor, to speak at the *Nobel Institute* at the end of October-93. She's done most of her work on the dangers to health of small doses of radiation. We got to know her several years ago; this time she talked to us on dangers to health and environment from nuclear power plants and expanded on her wide knowledge about the role of nuclear power plants in the process of making plutonium for atom bombs.

Fredrik Hauge, the leader of *Bellona*, a Norwegian environmental activist organization, also spoke at this 1993 meeting; he told about his recent visits in Russia and informed us about the proposed transport of radioactive fuel rods to Russia. The Finnish nuclear power plant was going to send used radioactive nuclear fuel rods from Finland to Mayak in Russia for the purpose of re-enriching the rods, a process which creates lethal radioactive waste. Several organizations were activated at this meeting to send faxes to the Finnish authorities to stop the shipment that was going by rail through Russia. We were too late to stop that shipment, but we succeeded in stopping the Finnish government from shipping more radioactive waste; they're going to keep the waste in their own country, which puts the responsibility for what is happening to the environment on the country producing the polluting material.

As NGOs – we realize that our task is to be a watchdog, keeping track of what is happening to people and to the environment. Our work is therefore closely related to all work for the health and wellbeing of the world society – in the broadest possible meaning. In this connection we see peace work as an effective means to show young and old how to take initiatives whenever issues of peace, development and environment are at stake.

Chapter II:

Focus on Ecological Challenges

Topic: Making the Children Participants

by *Tatiana Tkachenko*, Deputy Principal of Secondary School 5, Ternopol, Ukraine.

I have belonged to the project PEACE since 1991. From 1986-1991 I lived in the *Chernobyl* zone and became witness to the catastrophy that struck families and individuals in the whole area. I have developed a program "touch the child", worked out in my classroom, aiming at giving help and support to my students. How is it possible to remain hopeful and optimistic towards a future in this area? – Around them was a steady increase in divorce between parents and a splitting up of families, motivated by the need to move away if that was possible at all, often having to leave the elderly people behind. Children were all the time witness to whole families moving away; their own parents desperately looking for a new place to live.

As a teacher in Chernobyl I worked out a program for keeping up the spirit of desire to live. Every end of the week, every end of the month, every end of the term I made a specific program for every morning and every afternoon, different on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays, Saturdays, making sure that something good happened to each and everybody:

Every *morning* the teacher gives her message to the students:
Why, I am glad to see you in our classroom. – I hope that you are well today.

Every *afternoon* before the students leave school the teacher asks them to share with each other what good they did during the day; then to pat each other on the head – or the arm – anybody they would like to. In this "last session" of the day, we share jokes, humour, laughter, and leave the school smiling.

Every *Monday* the class discusses current events, interesting articles, TV programs. Every student is aware that he/she will be listened to with attention and care; his/her opinion will be met with interest.

Every *Tuesday* we have a lesson called: If you knew me better, using role-playing and questionnaires, so-called psychological games. We encourage each and everyone to present something about him/herself, experiences, opinions, interests, something that has recently happened, etc., whatever one likes to present.

Every *Wednesday* we have "literary baths". Children may themselves share

what they have been reading; unfortunately they read less than they did earlier. More often – lately – the teacher reads to them some interesting passage from children's classics, such as Tom Sawyer or "Pippi Longsock". When the children have become involved in the story, the teacher will tell them: If you are interested in what will happen in the next chapter, then go to the library where you may get the book. – Always, some of them do go.

Every *Thursday* is "history day"; children know so little about the history of their own country since much was forbidden. So, now they are hungry for knowledge about what happened during World War II. When the teacher knows how to relate from history, the children ask for more. Then we start with ancient times and slowly move in the direction of our grandparents and parents. The Bible has a renaissance; the children are eager to be read to from the Bible. – You should see their eyes!

On *Friday* we have the "Apple Day", celebrated as the girl's day; all women are "apples by nature". We talk about seeds, offspring, breeding, children, pregnancy, generations, life and nature. Teachers give the children a series of lessons on sexual education; their mothers being very grateful.

Every *weekend:* students try to tell about the week that passed, using words, dancing, drawing, just colours, putting on the wall what they find representative: pictures, temperature charts, weather information, postcards, national and world news.

Every *end of the month* children write short compositions about what has happened to them during the last few weeks. These little stories were the first hints of what became the "apple book".

Every *end of term* the class organises "Five o'clock parties" for parents together with their children.

After the 1991 seminar of the PEACE project in Norway, I realised what my next step would be, write the Apple book, which came to be written in 1992. I am sorry that it is not yet published, even though a lot of people have read it and find it an inspiration – teachers, psychologists, representatives of the President in Ternopol. They tell me to raise the money for publishing it. – Wait – I tell them; we are optimists.

Today, we have even started writing a series of supplementary editions, eight in all. One of them is ready for being published. It contains orientation, support and advice for parents of future school children. – I have brought a copy of the beginning of a small book: *Happy English,* trying to introduce democratic principles in language teaching. How is it possible for the teacher to cultivate social responsibility for everything which takes place in the class-

room? What should teachers keep in mind?

Happy English means that the English teachers in secondary school try during the lesson to help the children feel comfortable, happy, and experience self-esteem. – Our aim is to make each person happy and everybody aware of praise as a strengthening message. We have experienced the importance of smiles and humour and find many ways to help people smile. Pupils are often reminded of an old saying: If the love of God is in your heart, there is a smile on your face. When people smile they become beautiful; as the Russian writer, Fjodor Dostojevskij wrote: Beauty will save the world.

In the lessons on peace, love and friendship we learn some prayers that are intended to help our students to be happy. – We develop self-esteem through our way of communication. We send each other messages, "electric currents" with our hands, hearts and words: I open up to you; I love you. We are playing: Our lives open up like parachutes. – We have in this connection started "Me"–books, books about "myself", which are encouraged by the teachers, it is wonderful to see how children have fun writing these books. All of a sudden they start learning to write.

We refuse to give marks. The ordinary marks are four, three, two, one meaning Very Good, Good, Satisfactory, Bad. Instead we make drawings to show our feelings about the work, a happy face or a face that is not so happy. Drawings do not hurt a child's feelings. But everybody wants to get a WOW! – and a smiling face – in his/her copybook, and are thus encouraged to work. We also try to use Yes-therapy by finding something to comment on as done better today than yesterday. We then say: "Congratulations, you are doing better!"

What does a happy person do? He sings. This year we sing a lot. We sing during our English lessons. Little children as well as grown-ups adore singing "As it turned out". They have special songbooks which they themselves illustrate, using third person singular, plural and other grammar rules, which used to be so dull. We look for English songs everywhere, and have already collected a lot.

All this work is my umbrella in the PEACE project.

Topic: Ecological Education

by *Ludmila Voloditina*, teacher at School 1278, Moscow.

Ecological problems nowadays are of primary concern for all the people living on earth. To solve the problems, humankind needs a new awareness and

mentality that will bring about new attitudes to the environment and to each other. There are different educational approaches to the problem in science and in social studies.

Besides science subjects in school that include some ecological themes, we have in our work special subjects based on "ecology" for the pupils of the senior grades. The pupils study the basic concepts of ecology and the relationships within systems.

Theory and practice hand in hand. The subjects of the curriculum provide theory; besides that we need actions. First of all we go to the forest reserves; plant trees; feed birds; make bird-nesting houses; organise for "clean streams" and "clean schools". We hold ecological poster contests and make flyers. In the lessons we role-play press conferences and organise briefings. In many different ways we involve ourselves, students as well as teachers.

We also use such games that may have a special emotional impact; games that touch the child's heart. We have some computer games, such as *We Deal with River Pollution*. Children and youth are Greenpeace members who try to find sources of water pollution in their little hometown, situated on the bank of a river, and bring action to bear. While playing the game the students will ask what kind of steps are appropriate to the situation? – They evaluate and make decisions on different kinds of action: start a public campaign against the plant that dumps the pollution into the river or take some legal steps.

Another computer game is to set up an *ecological test*. Answers to questions in the game are fed into the computer and multiplied by the number of people involved. The effect of a small destructive activity may be insignificant, but the destructive activitity of great numbers of human beings may be fatal to the earth. On the computer screen we can see the direct impact on the planet if great numbers do what "I do when I am careless!"

One of our games is to organise for children to receive *SOS messages from the animals and plants* which are threatened by our lifestyle. The children then write ecological fairytales visualising the fate of their favourite folktale characters in a polluted environment. They don't want them to perish and try to think of different ways to save them. – Some day in the future they will find real solutions.

Topic: Nature as Part of Education

by *Julia Kipko*, Lugansk Regional Committee, "Educators for Peace and Mutual Understanding", Ukraine, C.I.S.

In our work in the Lugansk region we base our ecological and cooperative education on the idea that human beings are part of nature as a whole.

The practical attempts of our schools aim at reforming our education on this basis. We are training our faculties and senses to be open to the rich variations of life, looking for colours, forms, movements, music, poetry, emotions, ideas, thoughts, activities. We try to become more alive to the differences: respect and acknowledge them.

Ukrainian pedagogic practice makes an effort along such lines to strengthen a humanistic education, from kindergarten on, during the primary school and upwards to the secondary school.

My own place is an Ukrainian town, *Antratsit*, in the middle of pollution by coal mines and coal industry. Chernobyl is only 500 km away and makes us continuously aware of what is happening to nature, everywhere suffering from smoke and gas. Our children have never known a different environment, a cleaner and better one; they do not know virgin nature. But – all the same – they have to learn to appreciate what they have, also learn that they will bear the responsibility in the years to come, so that things will not become worse; learn how to protect the land for the next generation.

The school aims at making adults and children help each other to learn to love our land, save its beauty as the state of things is, keeping its power of development.

A general principle for the schools is: *we want to work with ecology*. We have started with the death of the forests, continue with the hole in the ozone layer, pollution, destruction of the oceans – *Azov Sea* is close by our town Antratsit. We realize that as individuals we are able to do very little, but in our small way – we work against that which we don't like as we work for the things we like. We have to help nature not to suffer, more than we can help, from men's stupidity, ignorance and neglect. We teach children to understand that we can get results only if we are together. Ecological and cooperative education means to learn what it means to unite – and love.

What do we do then in the schools of Antratsit, in the city of Lugansk and in the whole region of the lower Don area? – Our schools – as you may know – are in many ways in a poor condition, our economic state of affairs being as it is.

In the younger classes we have these last years made a start by collecting

Christmas greeting cards. We ask our friends all over the world to send such cards. Many of the cards will have an ecological content. We start to introduce the children to the many topics of the cards – comparing the pictures. The children collect postcards, from their own area, from Austria, Italy, UK, USA, even Australia.

At the very start we are struck by nature's complexity: the birds and animals, types of trees, pictures of air, water, sun. We classify cards by the information they give and the kind of beauty: kittens from Austria, snowbirds in a birch forest from Italy, squirrels from UK. A card from the US says: Christmas wishes for you and all the world, with a picture of a big hug.

Children will wonder and reflect: what are human beings without the animals; if all animals were gone, humankind would die from spiritual loneliness. Also: whatever happens to the beasts soon happens to humankind. – "All things are connected".

Older children start to study the relationship between human beings and nature. Through art they compare the wonderful picture *"January Cold"* by the Norwegian artist, *Eric van Krogh,* with the landscape *"March"* created by the Russian artist *Isaak Levitan* from the Ural mountains, showing the serene beauty of the landscape on the geographical border between Europe and Asia. Children appreciate the similarities between the winter colours: March in the Urals with January in Norway. Both pictures show a cold winter month, long blue shadows on deep snow, greenness of the pines and fir trees. Colours of the sky are signs of the coming spring. Both pictures show the unity of forest trees, animals, people. – Both paintings contribute to love and protection of the beauty of nature, our home on the planet. – In Ukraine we share feelings for mountains in Ural and in Norway.

The same purpose of unity and relatedness is achieved by using literature. We use, as a reading book, *Kenneth Grahame: The Wind in the Willows.* We learn about the heroes among the animals: the solemn meeting with "some august Presence" of the Mole and the Water Rat who were desperately looking for the baby Otter:

> "With difficulty he turned to look for his friend, and saw him at his side, cowed, stricken, and trembling violently. And still there was utter silence in the populous branches around them; and still the light grew and grew. Perhaps he would never have dared to raise his eyes... He might not refuse, were Death himself waiting to strike him instantly, once he had looked with mortal eye on things rightly kept hidden. Trembling he obeyed, raising his humble head; and then, in that utter clearness of the imminent dawn, while Nature, flushed with fullness of incredible colour,

seemed to hold her breath for the event, he looked in the very eyes of the Friend and Helper; saw the backward sweep of the curved horns, gleaming in the growing daylight; saw the stern, hooked nose between the kindly eyes that were looking down on them humorously, while the bearded mouth broke into a half-smile at the corners; saw the rippling muscles on the arm that lay across the broad chest,... saw, last of all, nestling between his very hooves, sleeping soundly in entire peace and contentment, the little, round, podgy, childish form of the baby otter.

All this he saw, for one moment breathless and intense, vivid on the morning sky; and still, as he looked he lived; and still, as he lived he wondered: – 'Rat!' he found breath to whisper, shaking: 'Are you afraid?' – 'Afraid', murmured the Rat, his eyes shining with unutterable love. 'Afraid! of Him? – O, never, never! And yet, and yet, O, Mole, I am afraid!'"

The children choose any place in the book for reading. In each scene they will feel wonderfully at peace and happy:

"Sudden and magnificent, the sun's broad golden disc showed itself over the horizon facing them; the first rays, shooting across the water-meadows, took the animals full in the eyes and dazzled them.

When they were able to look once more, the Vision had vanished; the air was full of the carol of birds that hailed the dawn."

Ecological and cooperative education can be activated in many ways, especially if the students are prepared through the earlier school years. In high school we have *classic literature* at our disposal.

We use for instance the Danish author *Tove Ditlefsen*; one of her stories being *The Cat*. The author tells about the selfishness and absence of mutual understanding in the human society, also inside the family. People tend to compensate the lack of love and affection for each other by caring for animals. The heroine of the story leads an empty and unhappy life, having lost her unborn child. The husband becomes jealous of the cat adored by the wife. One day he is witness to the desperation of a child having lost its cat; suddenly he feels himself able to understand his wife.

An unexpected idea strikes him: perhaps he can repair something; he rushes out to look for the cat, frightened and unable to explain his behaviour to himself. How is it possible to restore their earlier life, the feeling of joyful stability and mutual understanding. Maybe through this act the former happiness may be returned – in exchange for the cat. He finds the cat, brings it home, reviving his hope for an improved home life. – Neither the author nor the characters in the story are sure that this will be possible, as long as there is

not the same understanding in a human relationship – as there is in the relationship between human beings and nature.

The young students will reflect on barriers between humans and how it may be possible to reduce such barriers, introducing more of the experience of unity of people and nature, and thus an understanding of a brighter and fuller life.

During the last three years we have introduced this kind of experience and reflection by means of literature from all the world. We have experienced a marked growth in awareness and creativity, both in the personal contributions of the students in art as well as in their writings and oral presentations. We see in these results a promise of *growth in ecological understanding and its cultivation.*

Chapter III:

Focus on Cooperation and Conflict Resolution

Topic: Communication and Conflict

by *Nina Ashkinazy* and *Galina Kovalyova.*

Together we have practised games intended for use to counteract tragedies. Our main question is: How to deal with ethnic issues at school today when the world is virtually torn apart by racial, ethnic, religious strife. We read about the tragedies, but also see them with our own eyes, in our own neighbourhoods and schools. So much innocent blood has already been spilt. Attempts of politicians, peacemakers, mediators fail in different parts of the world. One can't help being pessimistic about the human race.

In this situation all the attempts of educators to create a more peaceful environment, destroy stereotypes, break down ethnic barriers may seem naive. But practice proves to us that by reaching a child early in life we surely can reduce racial and ethnic hostilities. Psychologists are convinced that prejudice is not a natural part of human character. It is learnt at an early age. And since it is learnt, the teacher can take initiative to create a more peaceful mind, teach the children the basic information about the source and forces of ethnic and racial confrontation and ways to combat them. Children should be taught to think logically and rationally, take rational decisions. At the same time we should bear in mind that the shell of civilized thinking is so fragile, so easily broken, that knowledge and reason need strong feeling and emotion to support them. That is why we attach so much importance to the methods involving different kinds of feelings.

We understand that children don't like dull lecturing and preaching. That is why we devised a program on peacemaking for schoolchildren based on entertaining and relaxing activities. We offer a number of games that are sure to arouse a lot of different pleasant emotions, joy and hope, sympathy and understanding, love and compassion.

The program is now being used in several Moscow schools, in Osetia, a republic in Russia, and in the Teacher Training College in Orel. Perhaps some day in a crucial situation an echo of what the students felt when they were playing these games will help them to find the right way in a difficult situation.

Here are some of the activities included in the program:

1. *A computer game, Rainbow*, analyses the ability to value diversity and variety; the aim being to teach children to appreciate and celebrate their own ability in this sphere. Children get a test on prejudice; at the end of the game either a rainbow appears on the screen, meaning "ability to appreciate diversity", or colourless stripes appear. In this way children get an opportunity to analyse their attitudes towards people of different ethnic or racial groups.

2. *A world of prejudice*. The game involves the "Chukcha jokes". Chukcha is a little minority group in the north of Russia, a group who happens to be the target of popular jokes. The game opens up for the children to understand how stereotypes and prejudice can affect people. It also illustrates how it is possible to encourage those who feel hurt and humiliated.

3. *The role-play Giants and Lilliputs* teaches the students to understand reasons and consequences of conflicts, identify the feelings aroused by people's behaviour, and to understand the way people are being manipulated. A computer test is included in the game. While role-playing the conflict situation the students can feed into the computer the emotions they feel while discussing the conflict. Three words are programmed, WAR, WARNING, PEACE, and will be activated according to the emotions that prevail in the conflict. One of the three words will flash on the screen, depending on what emotions are acted upon. The game also teaches conflict management skills, such as mediating.

4. *Game – a conflict knot*. Playing the game students will be able to visualise how we live in an interrelated world and that only cooperative goodwill efforts can help to disentangle the knot.

5. *Anger and how to deal with it*. A number of amusing activities including ballooning, letting the steam out, a lion roaring, a ripe tomato bursting, are means to help make emotions conscious.

6. *Different activities in conflict resolution* including teaching "me messages", intended to help those involved in conflict to analyse their feelings and emotions. The games teach the student tolerance and understanding.

Chapter IV:

Focus on Peace Education in English Teaching

Topic: Peace and Cooperation through English Teaching
by *Jana Krakova*, Assistent teacher, School No. 1529, Moscow.

I am working on two topics, peace and cooperation. The basis for my work is the Russian-American-Norwegian Project of Ecological and Cooperative Education. I have written a teaching manual on the subject called *From Peace to Cooperation* intended for use by teachers in planning class periods and extra-curricular activities, published as part of teachers' material.

The manual has two sections, peace and cooperation. The two notions are interrelated: cooperation as the heart of peace education. Developing cooperation is in many ways an effective means to create peace attitudes. A cooperative attitude contributes to continuity and good feelings. – On the other hand hardly any cooperation can take place if conflict, intolerance and hostility rule in the classroom, in society, in the world. Cooperation is impossible if there is no peace, as peace becomes a basis for cooperation.

The *peace section* aims to help the students to enrich their ideas of peace and realise that peace is not only the absence and the opposite of war. The activities and strategies, suggested in the manual, encourage students to share orally and in writing their ideas, dreams and concepts of peace. Important are personal experiences of peace. The students create and develop their visions of peace in stories, music, drawings and poetry. They will recall times when they acted as peacemakers. One type of task is to write pledges proposing concrete actions to make the world more peaceful.

The *section on cooperation* describes games and activities which can be used to improve students' skills in working together towards common goals, in decision-making and problem-solving, and provide strategies to bring a cooperative approach into class use. Students are expected to share their ideas and give examples of cooperation; they will come up with suggestions on how to make the classroom cooperative and how to develop a sense of responsibility. One aim is to complete tasks together as well as possible. The students are also encouraged to invent and practice new cooperative games.

Topic: Content of Foreign Language Teaching
by *Felix Litvin*, professor at Orel University.

The following is a summary of a part of my work which is closely connected with our project.

In the first semester of the academic year 1993-94 I announced a new seminar for final year students of the *Faculty of Foreign Languages of the State Pedagogical Institute*, Orel, Russia. The title of the seminar was: "Some problems of the content of foreign language teaching." The aim of the seminar was to discuss with the students the possibilities of incorporating the ideas of *Ecological and Cooperative Education* into foreign language teaching.

In eight sessions – with ten students – available material was discussed, including some chapters from the book: *Learning Peace*. Chapters by Eva Nordland, Betty Reardon and Willard Jacobson; also E. Nordland's report: *UNESCO network schools in Norway*. We discussed the ideas of cooperation up against the experience of prejudice – a topic also worked upon by Nina Ashkinazy and Galina Kovalyova.

We also used the following peacemaking resources:
1) *Culture, Prejudice and Simulation – Gaming in Theory and Practice* by J. Noesjirwan and K. Bruin;
2) A model for inquiry: *Neighbours* by W. and C. Jacobson;
3) *Appeal to World Leaders from the International Peace Festival for Children*, Lillehammer, Norway, Sept./Oct. 1993.
Some additional exercises were also practised and discussed.

In conclusion the students were asked to write short essays reflecting their views on the part ecological and cooperative education can play in teaching English as a foreign language. Interesting and varied views were expressed in those essays. Discussion during the sessions proved unquestionably useful and gave inspiration to young people who are going to teach English in the schools of Russia. – One point unanimously agreed upon was the need for corresponding text books, readers, and books for teachers that would make it possible to incorporate the ideas of ecological and cooperative education into foreign language teaching.

Chapter V:

Focus on Teacher Training

Topic: Ecological and Cooperative Education in Teacher Training
by *Valentina Mitina*, ph. d. Education and *Emilia Sokolova* ph. d. Philosophy (The two were not able to take part in the meeting due to visa difficulties; report by post.)

As participants in the PEACE project we would like to suggest an approach to the development of the curriculum for teacher training. The ideas for a course were experimentally tried out at the levels of higher and in-service education in Moscow.

Priorities of contemporary education: An outline of a course for educational departments, universities and colleges for a system of in-service teacher training institutions.

1. *General approaches.*

a) The given course can be taught as a special one. It can also be integrated into other educational courses, as institutions of initial teacher and in-service training.

b) The course is based on the documents of the UNESCO international organisations dealing with the global development and demands for education at the end of the 20th and beginning of the 21st centuries.

c) The course is a way of realization of the principles of the project for Ecological and Cooperative Education.

2. *Course objectives.* – The students will acquire

a) Orientation towards the new paradigm of education stipulated by the necessity of new thinking development in holistic terms by the aggravation of such problems as security, ecology, national conflicts, etc.

b) System of knowledge about educational aims and methodology needed for solving new problems.

c) Practical skills for communication developed for contemporary education.

3. *Key ideas of the course.* – The course is based on key ideas:

a) Holistic world and critical, sustainable, inclusive world order.

b) Global priorities, a global, local and personal security.
c) Ecology, non-violence, human rights, rights of the child.
d) New economic order, new economy, democratisation.
e) Social responsibility, social activity, multi-cultural education.
f) Global ethics and cooperation.

4. *The structure of the course* – includes:
a) lectures, b) seminars, c) workshops, d) practical activities.

5. *Curriculum*
a) *Lectures*
1. The world as a holistic system; nature, mankind, individual, global problems. The need for the new paradigm.
2. Education for living in a holistic world.
3. Education for ecological security.
4. Education for economic and social security.
5. Education for personal security.
6. A cooperative world through cooperative education.
b) *Seminars*
1. The idea of holism. History of modern views.
2. Non-violence as a basic principle of the relationship between human beings and between human beings and nature.
c) *Workshops*
1. Peaceful conflict resolution.
2. Mutual understanding.
3. Communication and cooperation.
d) *Practical activities*. Students are involved in such cooperative activities as: planting of greenery, organisation of public services in the community, students' campuses and schools.

Chapter VI:

Schools for Peace

Topic: A Multi-Cultural School

by *Ann Shephard*, superintendent, Diocese of Kansas City, the Catholic Chancellory, St. Joseph, USA

Ann Shephard introduced two projects that are in the process of completion in Kansas City.

The first one is a *multi-cultural school*. Parents, students, people from the community at large, the university administration and the central office for the schools, are meeting to plan how to pilot a multi-cultural initiative in three of the schools. - We began, Ann told us, by naming elements of the vision that would drive our program. Following the vision, we looked at the obstacles preventing the vision from being realised. Having determined the obstacles, we asked ourselves how we could deal with those obstacles in order to attain the vision. The outcome of the third session would point out our strategic directions. – An important assumption we made from the beginning was not to let "experts" determine our vision. We decided to include the most effective people right from the beginning. This decision was well accepted and has freed the committee members to work hard to be self-directed.

The second project that we hope will come to fruition is a *community-based educational centre* in a part of the city, one which serves primarily the Hispanic members. As envisioned now, the Centre would house an alternative public high school, a bilingual Catholic elementary school, a daycare centre, and senior citizens. After school hours the Centre would be used for tutoring, youth activities and adult education. The Centre would begin when/if the City chooses to sell a vacant former school building.

The multi-cultural education project is a collaborative effort by city school office, family life office and a Centre for pastoral life and ministry.

First we work on need identifications: In the diocese of Kansas City, St. Joseph, there is a dearth of information in relation to knowing, understanding, accepting and being sensitive to diversity. The school office recognises the problem. We see a need to address the problem and one way of doing this is to propose that all schools have a multi-cultural approach to education.

The question we raise is: What do we want to include in a multicultural

approach to education from the perspective of parent, teacher, administrator, student? Proposal: Facilitate a planning process with the multi-cultural project committee including the following steps:

- *Practical vision.* It is January of 1999. This committee has been asked by the United States Catholic Conference Department of Education, to travel the country presenting the multi-cultural education program used in the Diocese of K.C. because of its incredible success. As you plan your presentation, what elements of your multi-cultural program would you focus on as to what has made your program successful? - Name those things which most likely threatened to become stumbling blocks that could have prevented the implementation of the vision.
- *Strategic directions*: Where do we need to go out to get over, under, around or through the challenges which could be obstacles to the vision?
- *Systematic actions.* What actions need to be taken in order to move in the desired direction, to show that the vision can be implemented? – What will we do in the first quarter, second quarter, third quarter and fourth quarter of the first year of implementation? – Normally, whoever is going to do "the actual step" ought to be involved in the planning. The important issue throughout is ownership and commitment to the final product.
- *Evaluation.* The entire process and the product should be evaluated. In addition, evaluation should be built into the action time-line.

Ann suggested the possibility to organise the next year's PEACE-meeting in Kansas City; the circles around the Diocese of Kansas City being interested in focusing on educational values.

Topic: A Multi-Cultural School

by *Gro Tveten*, teacher at Fjell school, Drammen, a multi-cultural school in Norway.

Fjell primary school is situated in a suburb of Drammen, a town of 55,000 inhabitants, 50 kilometers to the west of Oslo.

The school is an ordinary Norwegian public (i.e. council) school. It was started 21 years ago. Like so many other suburban schools, surrounded by blocks of flats, Fjell school has had some severe difficulties to cope with – connected with people moving in and out of the area. Right from the start, there were considerable social and emotional problems among the children

attending the school. During the late 70s many immigrants moved into the area. Then at the beginning of the 80s the refugees came. Suddenly we were a school population consisting of children who came from about 20 different countries.

In the early 80s the school stood at a crossroads: to give up, and admit what the newspapers were repeatedly telling us, that "we were the worst school in Norway" – or we had to make a change. – We started to look at the pupils' needs as a starting-point for our teaching. Then, we try to work out a curriculum that suits these needs and – at the same time – fulfils the aims of the official school plan (the governmental plan for Norwegian schools). This plan underlines that the main ideas of the school are *equality*, *democracy*, and *cooperation*.

We see our "minority children" as a resource and not as a problem. We think that to succeed with our education, and especially peace education, it is necessary that all the students feel that they are needed, are important, and that each of them succeeds in being responsible for themselves and their environment.

The practical work takes pláce in every class, every day, but we also have projects for the whole school. The basis for our work is the *theory of teachers' involvement*, built on the following principles:

1) We need knowledge about ourselves and each other: history, culture, traditions, flags, national costumes, behaviour. We need to know where we used to live and why we all are in this specific place in Norway.

2) We need knowledge about our feelings, attitudes, such as love, care, anger, hostility and prejudice.

3) We need knowledge about communication and conflict solving through learning by doing. We start the day sitting in a circle, looking at the plan for the day, discussing it, asking each other what we think about the day's work, what we will do, what needs and plans we all have.

4) When the day is over, we ask each other how the day has been, whether we have been successful, whether we need to do more work on specific subjects, what these subjects are and how the teachers can help. We continue this discussion day by day, as long as necessary.

We do the same with conflicts. What has happened? – Does everybody involved have the same opportunity to express himself/herself? – What could

we do to make the others understand better without hurting them?

Fjell school is today *building a network* between students and teachers from Norway, Ukraine, and the USA. The contact consists of children from 10-13 years old writing letters. They mail a letter on the 15th of each second month. The letters tell about the life "here in our place"; we also send – enclosed – fairytales, postcards, maps from different countries, even books if they are in English, our "unifying language".

Through *UNESCO's ASP network* we are also in contact with a school in *Croatia*. We hope to include this school in the network Norway, Ukraine, USA. – We have also organised for a visit to Norway by teachers and students from Croatia; which is happening just now, so you will meet them when we all visit Fjell School.

Chapter VII:

Conclusions

A Peace Seminar at Fjell School

Every year, Gro Tveten told us, we have in our school a special event. This year's special event is the PEACE project. You are invited to a 2-days program on March 9 – 10. We will receive the PEACE project at a reception and will invite the participants to stay at night with the pupils' families. In the evening an official reception will take place in Fjell Church with a greeting by the Head of the school, Egil Fladmark, a report from the various participating countries and an evening meal. Fjell school's students will entertain.

The second day we were invited to visit classes, the administration and attend an international lunch. Afterwards the guests and the whole school were invited to a performance undertaken by the pupils and some of the teachers. We were shown glimpses of the life at school, how students and teachers support each other, enjoy cooperation across national boundaries, and learn from each other through a variety of culture, experience, expectations. – After the performance we were invited to workshops where each of the guests were asked to tell about their work for *Ecological and Cooperative Education*.

An important aspect of this arrangement is that it is not "extracurricular". Such events *belong to the ordinary school plan*. The "curriculum" is supposed to arrange for the students to open their eyes to a wider society, use their knowledge and their faculties in *projects*, also receive guests from the outside world, entertain them, care for them, listen to them and learn from them. The "curriculum" is supposed to arrange for the students and teachers to build a school together, build an inspiring and supporting system of learning. It is important the whole year round to have lots of *days of celebration*, f.i. all the 27 national days of the school's students. – "We are lucky to have so many 'ethnic minorities' to ensure a variety of celebration as well as information".

All the performances and arrangements, all the varied projects, – are opportunities for learning – and important means of *evaluation*. The teachers encourage all the students to become participants in a broad learning process; make sure that there are documents, evidence, testimony concerning that which the students accomplish; there is a broad exposé of documentation that may be useful when the students also need certificates. In this way documents and evidence not only encourage and stimulate the learning process, but may

serve as information for the outer world, society at large.

Also newspapers were invited to the PEACE-meeting at Fjell School. The pedagogical principle of the school being involvement, newspapers get interested; something is happening all the time at Fjell School. Children and adults alike have tasks to do, take care of each other, repair, protect – and celebrate. Students have responsibility and can tell their stories about actions and projects. – Because of this concept, *school for life*, Fjell school is an interesting place for the media. The following are examples of what the newspapers wrote:

One newspaper writes:

> "On Wednesday evening a big reception took place at Fjell Church; Fjell school being the host. In addition to the international Peace seminar there were a number of invited guests, among others municipal officials. A panel with members from five countries discussed the school situation in their various countries."

Another newspaper writes:

> "The Storting (Parliament) ought to make an excursion to Fjell school in Drammen. 'There they will see how to achieve the splendid aims of Reform 94', is the opinion of Eva Nordland... (who) did not spare the superlatives after the performance given by pupils from 27 nations in honour of the international peace conference yesterday. The conference participants were deeply stirred by the pupils' message of peace and friendship regardless of boundaries or skin colour. Clearly moved, they joined in the concluding song 'Hand in Hand', children from all around the world, literally hand in hand...
>
> "The International Peace Conference has had its final days at Fjell school in order to learn how this colourful school works in the classroom for peace and friendship. – 'Our wish is for the experiences of Fjell school – to be spread across the whole world. This is a creative and effective way to run a school. The pupils learn to take responsibility and work together, which gives each pupil the feeling of meaning something to the others. It is an important experience to anyone as one goes through life', says Eva Nordland.
>
> "The whole school joined in the festival performance, in which the message of peace was conveyed through songs, dances, drama and recitation. The starting point was the section on the Rights of the Child in the *Declaration of Human Rights*, read out in five languages. There was Tur-

kish disco-dancing and Norwegian folk dancing with very good dancers from Class Two dressed in national costumes. Flora and Helidona from Kosovo performed 'Heal the World' together with guest pupil Lucija from Kroatia and other children from 11 nations. Flanked by the school's international flag troop the pupils and guests joined together in the wish to walk hand in hand. – Pupils from 27 nations gave a stirring performance about peace and friendship regardless of boundaries or colour."

The PEACE Meeting – March 1994: A Key Note

by *Eva Nordland*

In conclusion – it seems that we in our discussions – during the four days – again and again returned to one common aspect of *learning peace*:

> The real result of peace education is for children and adults to acquire new habits, attitudes and expectations, leading each person in the direction of peace, that is: contribute with one's way of being to more respect for life, for humankind and nature, more caring, protection and cooperation.

The philosopher and researcher, Gregory Bateson, used to say that the core of personality is the habits, attitudes and expectations that we develop over time; he called this *second order learning*.

The factual knowledge, the "data", the information, we get, we may call the *first order learning*, knowledge that does not need to touch our personality; we may listen and learn, even know "by heart", be able to repeat the content and get good marks at an exam, – and then forget about the whole thing.

We talk about habits when that which we have learnt is turned into unexamined actions, on which we no longer focus our attention; attitudes are emotions and tendencies that are somewhat more conscious; expectations belong even more to our conscious knowledge about that which we think may happen.

The essence of peace education, then, is to involve the students in *expectations* about possible changes in the direction of a cooperative and caring planet. But it is also to create *attitudes* through involving young and old in caring and protecting activities. Not least important, it is to make it possible to turn some, even many, of the caring and protecting activities into *habits*, thereby freeing energy and creativity for new initiatives in unending work for peace.

For this to happen it is not enough to learn some text; we must somehow participate, get involved in the content, through action, practice, projects. Then we develop some new way of understanding, caring, protecting; we take initiatives to improve the conditions around us or to stop what is wrong. Then we are on our way to *learning peace*.

According to our reports and our discussions we should not like to use the words learning peace as long as the work is just a matter of *"text"* – learning simple facts about war and peace – only when the "context" is included in the learning process can we talk about learning peace; *"context"* being the atmosphere we are working in, the possibilities for change, the openness, ways of communication, the degree of equality, self-esteem, democracy, cooperation in the learning process.

When "peace lessons" have become part of ourselves, they have touched the core of our personality; peace education has got a meaning in our life as values we are acting upon. As Gandhi said: "There is no road to Peace; Peace is the road".

Note:

The summary of the meeting is not complete; the author takes the blame for what is lacking. I was not quick enough to ask for notes from the participants when we all parted on the exciting last day at Fjell School. Also, I must apologize for any mistakes that are made.

PROJECT for ECOLOGICAL AND COOPERATIVE EDUCATION – P.E.A.C.E.

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